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bearing Lo-nda gyi (Lung-ta Ho 龍打河) enters the Zho Chhu north of the Chwua-dzu dji at the Hsi-k'ang — Yün-nan border. The northern half of the north-western slopes of the Shwua-gu Range, the Yung-ning — Zho Chhu divide, forms the border between Mu-li and Yung-ning territories. The district of O-yü is situated on the banks of the Zho Chhu in Mu-li territory. There are in all over 200 Na-khi families, or over 1,000 men, women and children, living in O-yü. The district is known to the Hsi-fan as Wua-yĕa-gko. From O-yü the district of Bbĕr-ddĕr in the Chung-tien magistracy can be reached in two days via the mountains and gorges of Gkü-dü. From Shen-dzong in Mu-li country, where a cantilever bridge spans the Zho Chhu and where a trail leads to the Tibetan-inhabited region of Mu-li, it is four days to O-yü, following the Zho Chhu down-stream. On the west bank of the Zho Chhu (the Shu dji of the O-yü Na-khi) the following villages comprise O-yü: K'ö-ndso, Wua-zhi, Mbi-dü, Re-bu (the Li-chiang Na-khi call this place Llü-bbu; we see here the influence of the neighboring Tibetans), Dji-ku (the Li-chiang Gyi-gkv); then the hamlets of Dji-man (Gyi-man) and Gkv-gkü. One day west of Shen-dzong are the villages of Shü-lo-gu-nyi and Shü-lo-dshĕr-bbu.

Besides the Na-khi villages enumerated above and belonging to the district of Mu-li in south-west Hsi-k'ang, there is one more Na-khi hamlet called T'o-lä-gki, harbouring several families. It is situated above the east bank of the Li-t'ang River, opposite Mu-li Lamasery and near the small monastery called lDan-hdra-ri-khrod [14] (pronounced Den-dra-ri-thrö).

The entire lower slopes of the Yangtze valley are covered with the reddish-brown grass *Heteropogon contortus*. On these dry slopes grows a beautiful shrub or small tree, a species of Hibiscus, *H. aridicola* with white flowers, the petals being pale green at the base. It reminds one of *Hibiscus Brackenridgei* of Hawaii, which grows in similar arid situations, associated with the same species of grass. *Hibiscus aridicola* has, however, long rambling branches. The remainder of the vegetation is similar to or the same as elsewhere in the Yangtze loop.

5. FROM YUNG-NING TO CH'IEN-SO IN SSU-CH'UAN

The T'u-ssu family feud. — The territory of the Ch'ien-so T'u-ssu 前所土司 is not extensive, consisting of only one large valley in which is situated the yamen of the chief, and a little lamasery, or rather a lama temple. There are in all six villages in the valley, which extends north-east, then east. The T'u-ssu belongs to the Hli-khin tribe. His family name is A 阿 and he is a re' tive of the Yung-ning T'u-ssu. The Ch'ien-so native chieftainship was established in the 49th year of K'ang-hsi (1710), the present T'u-ssu, A Ch'ao-tung 阿朝棟, being the ninth generation.[15] Like the Tso-so chieftains, they have degenerated, and recently a feud arose between the present chief and his brother, so that neither could remain in the territory.

[14] ཌན་དྲ་རི་ཁྲོད།

[15] During the Ming dynasty the same family ruled the territory in question under the title of Chiliarch or T'u-ch'ien-hu.

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This T'u-ssu brought in Lo-lo settlers to counteract his brother's activities, the outcome being that the peasants were the sufferers. His mother, a refined old lady, was a relative of the Tsung-kuan of Yung-ning. Her husband, the late T'u-ssu, died in 1909 at the age of 33. During the feud between her sons she ran the affairs of her forlorn little country which had once seen better days. The T'u-ssu has since then shot his brother in cold blood. Whereupon the wife of his brother employed a relative to kill A Ch'ao-tung. The Ch'ien-so territory was then taken over by the Mu-li T'u-ssu but in 1944 it was again relinquished to the impoverished A family. 627

Ch'ien-so country is beautiful, but several villages have been burned by the Lo-lo, especially in the Du-llo dyi valley, and it is impossible for the peasants to return. Some have sought asylum in Yung-ning, others in Mu-li. The outlook is not a bright one unless order is restored and the Lo-los are kept in check.

The Mu-li — Ch'ien-so — Yung-ning border is not correctly marked on Handel-Mazzetti's map. Instead of extending south-east from the Mu-li pass which leads to Lä-dgyu-dzu (Lidjiatsun of Handel-Mazzetti, and the Chinese Lieh-ya-tsui 列牙嘴), the boundary is formed by the eastern wall of the Erh dji valley, extending north and south till it strikes the confluence of the Erh dji with the Hli dji. From there it continues as a ditch across the fields, south-east to the valley which debouches from the rear of Lion Mountain. 133*

Erh dji valley. — From the Yung-ning Lamasery the trail leads along the northern edge of the plain to the mouth of the Erh dji valley, which extends from the village of Wua-la-pi to the Yung-ning plain; there the Erh dji stream joins the Hli dji. South of the Erh dji ford, is the deep crater-like depression of Seng-ge ga-mu (Lion Mountain). On the north-western slopes of the latter are two small craters, and here the limestone is superimposed with volcanic rock. These craters whose outlines are very distinct and unmistakable, face north and are apparently much younger than Lion Mountain itself. Leaving the village of A-gu-wùa to our left, still in Yung-ning territory, we proceed along the edge of the plain and at the foot of the spur, instead of crossing it by the trail which leads to Mu-li via Wua-la-pi. At the foot of the mountain which forms the eastern valley wall of the Erh dji, and near its mouth, stands a white house close to the village of A-nda, both of which are in Ssu-ch'uan and Ch'ien-so territory. The eastern spur leads north and south and forms the Yung-ning — Ch'ien-so and Yün-nan — Ssu-ch'uan border. The actual boundary, 11.5 li from Yung-ning, is the mere ditch which divides the Erh dji valley and crosses the plain of Yung-ning diagonally south-east, to the foot of Lion Mountain. 133* 489* 137*

Following the Hli dji through the Ch'ien-so valley. — Crossing the mouth of the Erh dji valley we come to the hamlet of Vu-dchü in Ch'ien-so territory, two li from the Yung-ning border. Here the Hli dji flows in long zigzags across the plain, and enters the valley of Wua-zhu (Wua-zhu law-k'aw); the trail follows down-stream along the northern valley slopes. Wua-zhu is the Na-khi name of the Ch'ien-so country. East of Seng-ge ga-mu and separated by a gap, is another but inconspicuous limestone mountain; this is the

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695 To wear iron clothing—garments made of tin are made hot and put on the body.

Pao t'ung chu (抱銅柱), to hug the brass pillar. This is a very ancient custom and iron has now taken the place of the brass. The iron pillar is heated red-hot and the individual made to sit on it, or the poker heated and the back singed.

•627 697 *Punishment of prisoners upon prisoners. San ch'ia ssŭ hsing* (三卡私刑). These are illegal punishments meted out by resident criminals upon those who are put in for the first time or have no money to satisfy the claims of the little world within the four walls.

T'uan ts'ang (團倉) is to extort the entrance fee on entering gaol. The newcomer pays for a feast or else he will have to suffer unspeakable indignities and will not be allowed his turn in the receiving of pawned goods in the government gaol.

No one who has not paid up, or got someone to promise to pay for him, will be allowed to worship the gaol god, *pai yü shen*. On worshipping he has to give wine, pork and money all round according to his ability. The gaol god has an interesting history; he is declared to have been a district magistrate, who, out of pity, allowed all the gaol-birds to go home for the new year festivities on the condition that they all returned within three days; but on the expiry of the time, as no one turned up, he himself went into gaol and died of grief, and was afterwards deified as the gaol god.

The beginning of trouble, for one who has not paid the gaol fine, is to be beaten with a straw mat to the front of the gaol god, and if the money or the promise of it is not given, he is beaten unmercifully with a club. Next, the poor novice is tied up in an attitude like the *ling kuan* idol, a fierce, overawing attitude; his naked body is then wound round with paper which is tied on with string; this is set fire to and his whole body blistered more or less. This is termed melting the *ling kuan*.

He is also lifted high in the air and beaten on the bare body with bamboo strips or stinging nettles, *yün tuan hsien shing* (雲端顯聖), exalting his holiness.

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Again, all the lice, bugs, fleas, and other vermin that can be caught are let loose on his person and every other kind of filth which can be collected is all thrown on him. The unfortunate prisoner is bound with his nose over the manure bucket for a whole night.

A hollow bamboo or old sleeve of a garment is filled with filth from the manure pit, the novice is laid on his back and bound, while the other prisoners occupy themselves with blowing this on to the eyes, nost.ils, and mouth of the helpless wretch, *ch'ui wu tu wu* (吹唔嘟唔). In the morning he is bound in the outer court of the prison and the filth of the prison cells poured over him.

Again, his hands and feet are tied to a pillar and the hair fastened to a cross beam in the roof; in this position he has to stand the whole night. This is *ying ko chia* (鸚鵡架), the parrot's perch.

He is stripped naked and hung up by a rope under the arms with the tips of the toes just touching the ground; he is then whipped by the company and his body swings from side to side like the wind bending the willow, *ta fêng pai liu* (打風擺柳). Or he is stripped and suspended by a rope round the waist, about three feet from the ground, and beaten; the body thus suspended resembles and is called a duck swimming in water, *tang hu ch'uan* (蕩湖船), to rock the lake boat. The novice is suspended from the roof by the four limbs in a small cell; he is then rocked from one side of the cell to the other, when different parts of the body get driven against the walls.

He is bound hand and foot and blindfolded, a red-hot goblet is then placed on the head; this is called wearing the iron hat.

He is put in a butt of dirty water with his hands and feet tied, with his nose and mouth above water. This is called soaking the water-gourd, *p'ao shui hu-lu* (泡水葫蘆).

To tie up the novice at the door for the night and forbid sleep or rest is called sticking up scrolls, *t'ieh tui-tzŭ* (貼對子), and to be hung up by the hair for the night with hands and

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147 697 feet bound is to be the guardian door god, *pa mên shên* (把門神).

To bend one leg at the knee and bind it in that position with one arm stretched over the head and the other straight out, and then to tie the hair to a beam overhead is hanging up the military god of wealth, *tiao wu ts'ai shên* (吊武財神). Hanging up by the armpits and flogging represents the civil god of wealth (文財神).

In all there are said to be seventy-two kinds of these punishments, the inventions of a degraded humanity. Many of these cannot be learned by enquiry, while others are unfit for publication.

Duties of a District Magistrate,

Ta Ch'ing chou hsien kung shih (大清州縣公事)

147 693 A new appointment is announced in the Provincial Treasurer's Yamen by a notice hung up. A notification on red paper is sent to the present official, giving his successor's name and other particulars; this is also posted in the yamen.

Those managing public business in the yamens collect money for the new magistrate's outfit—a thousand or perhaps several thousand taels, *ti hsü chih* (遞須知). If the money is accepted these men will afterwards attend to affairs according to their own wills; otherwise the magistrate will be more free.

On the proper day men and horses are sent off to bring the new official. On arrival at the city gates he enters a pavilion put up for the purpose where a pig's head, feet and tail, *san shêng* (三牲), are prepared with candles and incense already burning, and he kneels and worships the city gates. Some officials are very superstitious as to the point at which they enter the city.

One of his first duties is to inspect the city walls, *yüeh ch'êng* (閱城), and he also worships in the Confucian temple. Both old and new incumbents worship the seals of office when these change hands. There is also a ceremony of kneeling and bowing toward Peking.

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A tax-gatherer, *liang pan* (糧 班), or his sons, may enter the literary examinations, but not the other yamen underlings. 647

The *ku pan* (戶 班), or local runner, knows every person in his district and is used in making arrests.

The *p'u pan* (捕 班) are the chief jailor's runners, for catching robbers, and the *tsao pan* (皁 班), or *hou pan* (吼 班), are the "black band" with tall hats, who run shouting before the magistrate's chair, when he goes out on public business.

There are various other bands, messengers, door-keepers, etc., etc.

There is an apprenticeship to this work and often the apprentice suffers for his master's mistakes. If he is beaten, the *ling pan* gives him 400 cash; if he is condemned to the cage he gets 100 per day and 300 cash on release; if he suffers capital punishment, the *ling pan* supports his widow. Many become yamen runners to escape the result of crime, thus eluding the law a little longer. An official can put runners to death and thinks very lightly of doing it.

In some districts there are women thus employed.

Judicial Cases.

A black clothes case, *ch'ing i an* (青 衣 案), is one where execution is certain as soon as the evidence has been given; generally robbery with violence. 695

A red clothes case, *hung i an* (紅 衣 案), is a difficult case, perhaps of murder; if the accused is clever he may, after years of imprisonment, gain his liberty. If the knife used in a murder cannot be produced the accused cannot be condemned.

Disputes about estates or marriages are called *chêng an* (正 案). Petty quarrels are often pursued in the courts till a family is ruined in seeking justice or revenge.

Cases of rebellion or where human relationships are violated; a wife killing a husband, son killing a father, etc., are seldom dealt with in an open, regular way; they are settled in private, the criminal being done to death by the family clan. 627

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627 If a thief is killed while entering a house the householder is guiltless; but should he be killed after escaping a hundred yards or so, the killer may suffer for it. Sometimes a thief is killed first and the hole to enter the house is made afterwards. Sometimes a corpse is carried on to another man's land to get him into trouble. One who lends a knife for a murder may be convicted of murder.

Presenting petitions or indictments.

647 There are official, appointed copyists who prepare and stamp nearly all documents going to the official.

647 The *hung ping* (紅 稟), red petition, is a statement of public business, used in government circles only and costing only the price of the paper, since the government employees may write their own statements.

647 The *pai ping* (白 稟), petition on white paper, is used by headmen or heads of bureaus in notifying business to the official.

The *hung pai ping*, red and white petition; if the official keeps the red and returns the white it means approval, the reverse means that trouble may be looked for.

A petition has to pass through the hands of eighteen persons before reaching the magistrate, and as many more afterwards before it reaches the archives.

There are men who live by stirring up strife and lawsuits; they are called *sung kun* (訟 棍), pettifoggers, *ch'ien kou chiang* (牽 狗 匠), dogleaders, and other names.

The *yüan kao* (原 告), plaintiff, formerly paid some 3,200 cash official fees and the *pei kao* (被 告) an indefinite amount to the runners.

Eyewitnesses, *kan chêng* (干 證), are named in the indictment, but only after getting their consent.

An indictment or petition must be written on special, lined paper, *ta kê shih* (大 格 式), holding some 120 characters; it costs from 100 to 300 cash according to the official. A smaller sheet may be used by the poor. The magistrate keeps a copy, *fu chuang* (付 狀), for reference, if necessary, after he has left the district.